1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

142 before, that of the mammary gland proper, on the approach of puberty, and is more obvious then, than after the gland has acquired its full rotundity. After marriage, the areola gradually sinks, leaving the nipple standing out prominently in its centre.

128 In treating of the manners and customs of these people, I shall include the three tribes of Tiribi, Bri-bri, and Cabecar as one, and shall only mention them separately where points of difference occur. First in the order comes the birth of the young savage.

789 827 843 All the world, or rather all the ignorant world, and even a part of that which considers itself reasonably enlightened, entertains a belief in the influence on the child, of certain impressions made on the mother during pregnancy. Doubtless the general mental state of the mother has an influence on her progeny. But the belief exists among these Indians, in its full force, that the sight of certain objects by the mother will influence her child physically. They go further. The mother is given to wearing certain charms to that end. The eyes of the fish hawk give the future fisher the power to see his prey beneath the water; the teeth of the tiger (also worn by both sexes for purely ornamental purposes), when used as an amulet makes the future hunter swift and strong in the chase; the hairs of a horse make him strong to carry loads, and a piece of cotton pushed inside of her girdle by a white man, is certain to make the child of a lighter complexion.

844 [343] When the time of parturition approaches, the father goes into the woods and builds a little shed, at a safe distance from the house. To this the woman retires as soon as she feels the labor pains coming on. Here, alone and unassisted, she brings forth her young. Difficult delivery is as rare as among the lower animals. As soon as the delivery is effected, the mother of the woman, if present, and in her absence, some other old woman approaches the mother and, with great circumspection to avoid the defilement of *bu-ku-ru'*, of which I shall speak further on, places within her reach a piece of wild cane, so split as to make a rude knife. The mother ties the umbilical cord and severs it with this knife. No other kind is permitted. She is also supplied in the same manner with some tepid water in a folded plantain leaf, in which she washes the child. She then collects the after-birth, &c., and buries it, after which she goes to the nearest water and bathes herself. An *awa*, or medicine man then appears on the scene. He causes the mother to theoretically wash herself again, by dipping her fingers into a calabash of water, which he forthwith drinks. He then lights a pipe of tobacco, blowing the smoke over her. He then purifies himself by washing his hands, after which, and not before, all are permitted to return to the house. The recovery of the mother is so prompt that it may be more properly said, she has nothing to recover from. I have seen a young mother, with her first child not yet a week old, attending to her ordinary duties as if nothing had happened.

846

551 The matter of names is very loose and arbitrary. It is almost impossi-

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

is shown in pl. III, from a photograph kindly furnished by Prof. M. H. Saville. 482

Drying platforms for cacao, and outside granaries, built close to the houses, are found everywhere. 343

Gardens.—Many Bribri lodges are surrounded by yards enclosed with small bough fences, within which nothing is grown; but every home has its small banana or plantain plantation and its grove of cacao trees, sometimes very large and old, with occasional lime trees or yampi plants. These trees usually grow close to the dwelling, and often surround it. Corn fields are commonly seen, and calabash trees are always in evidence. Cotton plants, growing either singly or in small clumps, are sometimes found near the houses. 241

Household Utensils.—As above stated, every member of a family is provided with a low stool or seat, hewn from a block of wood. These seats (fig. 2) are round, square, or oblong, and the long, round, tapering legs of some examples suggest the stone metates found at Las Mercedes. There can be no doubt that the custom of 352 171

6:Stone E-5 (1956-1959)1962
[P. 26(B)]
SA19 Talamanca SA19
Bribri
Cabecar

805 On the Pacific side, the school has been
192 responsible for the use of the European divi-
177 sions.[1] These have been incorporated into the local tongue, e.g., *nomingoét*, which literally is "Sunday" from the Spanish *domingo*, and *ét*, the Bribri "one." This means one week.

[1 Lie: divisions of time - Analyst.]

LIFE CYCLE

843 mother a drink made from barks and herbs which is supposed to stop the lochia.

844 Birth. Birth itself must take place unattended
[343] in a separate house made by the father of leaves or branches and located beside a running stream or at least a water hole. The woman, once she enters this shelter, must be seen by no one until the medicine man prepares her after everything is over. The belief is that a
[826] woman about to bear has four eyes, and if any
761 person or animal sees her in this state, he will
[264] die. Food is carried to her in a leaf which must be buried as soon as it has served its purpose so that neither animal nor human being can walk on it. If this should happen, the mother would have a violent stomach-ache. The bringer of the food, usually an old woman, must turn her face away so as not to look as she gives it, and must take pains not to
[262] touch the mother. Salt, chocolate, tapir, and pork are tabu during this period.

Birth is given in a stooping position. The umbilical cord is cut with a knife fashioned from the tender part of wild cane or from a pig bone, or is crushed with stones. It is tied with cotton thread made especially for this purpose (*see* Fibers). The umbilical cord and the afterbirth are buried where the child is born. It is believed that if another spot is chosen, the child will roam away from his mother. After the cord is tied, he is washed in the stream. Among the Caribbean Cabécar, the
846 woman stays isolated for eight days: four in the birth shelter, and four in the house. For the first four days, an old woman brings the mother a hot liquid made from the bark of
[824] trees, in particular that of *kaoli* (*Phoebe mexicana*), with which to bathe herself and the child. When she returns to the house, she

[1] Pittier, 1918, p. 23.

[P.30(B)] SA19 Talamanca SA19 Bribri Cabecar

or a possum. There is a well-regulated course which one must adhere to before one can achieve this position. The fee for this is paid to the teacher (who is, of course, a recognized Burier) in foodstuffs, such as pigs, *bavas* of yucas, etc. Plus the study, there are twenty-two days of rigid diet when meat, salt, and chocolate cannot be used. After this, the aspirant must act as assistant five times, four of which demand fasting, and for two days of which he cannot use his hands to eat nor to touch his face. The training of the novice begins at four o'clock in the morning when he must bathe with his teacher who is the only person he is allowed to see. He cannot touch another man or woman and must live [redacted] this period in a hut of banana leaves w[redacted] himself must build. The teacher likewise is not allowed to touch others, and must hand the food to his pupil from afar. This in itself must be in *bijagua* leaves and cannot have contact with the human hand. One of the tests is for the novice to go with the teacher at three o'clock in the morning and cut a staff. Both put a string around one wrist and around each staff. Then the master sticks his pole in the ground and attaches the string to a nearby tree. The aspirant copies this act. If both cuttings grow, it is a sign that the novice will live long and bury many people. If one dies, it is taken for a bad omen. A full-fledged burier must follow a diet the day of and after a funeral. He can eat nothing but plantain (*Dominik*) and wild herbs cooked without salt.

Even the younger generation on the Pacific slope respect the Buriers. The comment of an exceptionally enlightened Bribri, for example, when questioned about the necessity of the Burier at a death was: "This is the custom, as is a law, and one has to do it whether one likes it or not." In 1956, in Salitre alone, there were six Buriers. Ujarrás had three, but could use those from Salitre if their own were not available. At Ujarrás, however, all who assist at the funeral must bathe three days later at four o'clock in the morning. They must also tap the official Burier on the head with *bijagua* leaves.

The Singers. There are no longer Singers except in Chirripó. In the other regions, the medicine man, as stated before, has taken over their functions. The duties of the Singers were